



Prophecies of the Baptism of the Holy Spirit, 1 Cor 12:13; Acts 1:5; Luke 24:29; Church Keys: Peter Opens the Door for the Jews; Acts 2

VI. Prophecies of the Baptism of the Holy Spirit

1. We have established that the meaning of the phrase “keys to the kingdom of the heavens” refers in some way to the church that the Lord will build on the bedrock of the Gospel stated by Peter and that Peter will be the first building block placed on that foundation.
2. The New Testament refers to the church as the body of Christ:
Unger, Merrill F. (ed.). *Unger's Bible Dictionary*. 3d ed. (Chicago: Moody Press, 1966), 151:
Figuratively. The Apostle Paul uses the exquisite figure of the human body to portray the spiritual unity of believers in this age, from Pentecost to the out-taking of the church. This mystical body is formed by the baptizing work of the Spirit, which operation not only unites Christians to one another but to Christ.
3. The key passage regarding this doctrine is:
1 Corinthians 12:13 - For by one Spirit we were all baptized [**Culminative aorist passive indicative of βαπτίζω, baptizō: permanently immersed] into one body, whether, Jew or Gentiles, whether slaves or free, and we were all made to drink of one Spirit.**
4. Thus in the Church Age there is a unique spiritual life that is initiated by the baptism of the Holy Spirit whereby the invisible omnipotence of the Holy Spirit takes every believer and enters him into union with Christ. This is a real identification. You were really taken at salvation and really put into union with Christ, although you couldn't "feel" it.
5. This is one of the mystery doctrines of the Church Age and unique to it. No such asset or status was ever made available to every believer in the dispensation of Israel.
6. Consequently, initial entrance into this unique spiritual life was to be supervised and administered by Peter. Once entrance was granted to certain *classes* of people then all the twelve apostles have the power to “bind” and “loose” by means of the Gospel.
7. When the Lord said that “*whatever* you shall bind” and “*whatever* you shall loose,” the word **ὅς, hos** translated “whatever” is neuter singular which we have already determined makes reference to a *class* of people.
8. In fact there are three classes of people to which this word applies. They are identified for us by:

Couch, *Dictionary of Premillennial Theology*, 229-30:

In the Old Testament, humanity was divided into only two groups, Jews and Gentiles; but by New Testament times, humanity was consistently divided into three groups: Jews, Samaritans, and Gentiles.

Matthew 10:5 - These twelve [**disciples] Jesus sent out after instructing them, saying, “Do not go in the way of the Gentiles, and do not enter any city of the Samaritans;**

v. 6 - but rather go to the lost sheep of the house of Israel.”

A knowledge of this will also help in understanding the meaning of the keys of the kingdom and Peter's special role in connection with them.



Therefore, the basic point of Matthew 16:19 is that Jesus gives the authority to Peter to open the door of the church, or the body of Christ, to all three segments of humanity. Once he opens the door for a segment of humanity, it will remain open for them. This helps explain Peter's special role in the book of Acts and the sometime delay of the baptism of the Spirit to believers.

9. Before tracking the baptisms of the Holy Spirit indicated by Couch we need to recall certain principles regarding the Baptism of the Holy Spirit:
 - (1) The baptism of the Holy Spirit occurs when the omnipotence of the Spirit enters the believer into union with Christ forming the body of Christ.
 - (2) Being placed into union with Christ results in positional sanctification, an eternal relationship with God, eternal security in this relationship, and the possession of Top Circle assets.
 - (3) This ministry of the Holy Spirit is unique to the Church Age believer.
 - (4) These relationships invest believers as royal priests, making a specialized priesthood such as the Levites obsolete.
 - (5) Consequently, the individual priesthood of each Church Age believer nullifies all specialized priesthoods that have developed since Pentecost.
 - (6) The Lord prophesied the baptism of the Holy Spirit on at least three occasions, John 7:37-39, John 14:19-20, and:

Acts 1:5 - "John baptized with water, but you shall be baptized with the Holy Spirit not many days from now."

- (7) These prophecies were fulfilled in three stages beginning ten days after the ascension on the feast day of Pentecost.
10. In addition to these prophecies, on the day of the Lord's ascension He conveyed the enduement of the Holy Spirit to his disciples which was designed to sustain them until the indwelling and filling of the Holy Spirit occurred on the day of Pentecost ten days later.

John 20:22 - He breathed on them, and said to them, "Receive the Holy Spirit" [enduement].

Luke 24:49 - "Behold I am sending forth [futuristic present of ἀποστέλλω, *apostellō*: an event which has not yet occurred, but regarded as so certain that in thought it may be contemplated as already coming to pass] the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high [ministries of the Holy Spirit]."

11. Thus the disciples are temporarily sustained by the enduement of the Holy Spirit, they have the guarantee of the enabling power of the Holy Spirit, and they are commissioned to evangelize the lost with the Gospel of Christ.
12. However, the initial converts in each category will not be baptized by the Holy Spirit without Peter unlocking the door.
13. Peter is the doorkeeper. He has the keys. He is authorized to loose those who have responded to the Gospel into the spiritual life of the Church by means of the baptism of the Holy Spirit.
14. The first to be baptized by the Holy Spirit are the Jews, followed by the Samaritans, and finally the Gentiles. In each case Peter is instrumental in unlocking the door to the "spiritual house" called the body of Christ.

VII. Church Keys:

A. The Jews: Acts 2:



1. The birthday of the Church Age occurred on the Day of Pentecost, circa A.D. 29. It was directed toward the 120 people gathered in the Upper Room in the residence of John Mark, an assembly that included the apostles.

Acts 2:1 - And when the day of Pentecost had come, they were all together in one place.

v. 2 - And suddenly there came from heaven a noise like a violent, rushing wind, and it filled the whole house where they were sitting.

Acts 2:3 - And there appeared to them tongues as of fire distributing themselves, and they rested on each one of them.

v. 4 - And they were all filled with the Holy Spirit.

2. At this point the 120 went into the streets of Jerusalem and with the spiritual gift of languages they began to evangelize all the Jews of the various nations who had gathered for the feast of Pentecost.
3. This was an amazing spectacle and some who observed it accused these people of being drunk on wine.
4. This inspired Peter to take a stand with the other apostles and deliver a sermon which is recorded in Acts 2:14-36 in which he explains what has really transpired.
5. In verses 15-21, Peter compares these events with the prophecy of Joel in Joel 2:28-32 that describes events surrounding the Second Advent of the Messiah.
6. Then, after having given this example, Peter presents in verses 22-36 the Gospel message to the Jews who are gathered. In this sermon we find this statement in:

Acts 2:33 - "Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear [**the empowerment ministries of the Holy Spirit including His indwelling and filling**].

7. Peter's message led to the salvation of those who had gathered and Peter then opens the door for the Jews to enter into the "spiritual house" of the body of Christ by the baptism of the Holy Spirit.

Acts 2:37 - Now when they heard this they were convicted in their conscience, and said to Peter and the rest of the apostles, "Brethren, what shall we do?"

Acts 2:38 - And Peter said to them, "Repent [μετανοέω, *metanoēō*: **change your minds regarding Jesus as the Christ**] and let each one of you receive baptism [aorist passive imperative of βαπτίζω, *baptizō*: **the visual-aid ritual designed to teach the real baptism of the Holy Spirit**] in the name of Jesus Christ because of [accusative of cause of the preposition εἰς, *eis*, **not the accusative of purpose which would be translated "for"**] forgiveness of your sins; and you shall receive [the future active indicative of λαμβάνω, *lambanō*] the gift of the Holy Spirit [**the baptism of the Holy Spirit into the body of Christ, the universal church**]."

8. First of all I must recognize briefly that verse 38 is the subject of ongoing controversy that debates whether or not water baptism is required for the forgiveness of sins. It hinges on how one interprets the use of the preposition *eis* which may be an "accusative of purpose" translated "for" or an "accusative of cause" translated "because of."



There is legitimate support for either use and we don't have the time to debate it here tonight, but a key aspect of biblical analysis is to compare Scripture with Scripture and to consider the time in which a passage is written. I believe that the literal, grammatical, historical approach to this context demands that the preposition be viewed as an "accusative of cause," and this for reasons that will simply have to wait until later.

9. Our subject is Peter's keys to the kingdom which refer to the spiritual life of the Church Age which is administered by the Holy Spirit and instituted at salvation by the baptism of the Holy Spirit.
10. Peter has just opened the door for the Jews and it stays open for the Jews. From this point forward whenever a Jew believes in Jesus as the Messiah he is saved *and* baptized by the Holy Spirit into union with Christ and membership in the universal church, the body of Christ.
11. This is the spiritual building referred to by the Lord in Matthew 16:19, "I will build My church."